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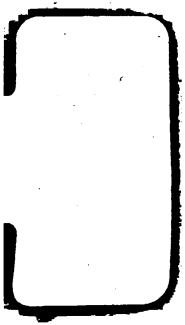

London
SEKM

THE

CASE

OF

JOHN SMITH,

ONE OF THE

Missionaries at Demerara,

AS GIVEN BY THE DIRECTORS

OF THE

LONDON MISSIONARY SOCIETY.

WITH SOME PREFATORY REMARKS.

"They mocked the Messengers of God, and despised his words, and misused his Prophets." 2 Chron. xxxvi. 16.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v. 11.

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PREFACE.

THE deep interest which has every where been excited, respecting the Missionary JOHN SMITH, will fully justify the publication, in a separate form, of the statement of his case, as published by the Directors of the London Missionary Society, in the Missionary Chronicle for the present month. The character of Mr Smith has been assailed by every species of calumny, which cupidity and inveterate hatred to the cause of christianity, especially among the blacks, could devise. But as was confidently expected it would prove to be the case, the great Lord of all has succoured and sustained his persecuted servant, and brought forth his righteousness as the light, and his judgment as the noon day.

The slavery obtaining in the Colonies, is at open war with the spirit of the Bible and with its general moral precepts. Is it then to be wondered at, that Slave-holders having nothing of Christianity but the name, should not scruple to declare their resolution to keep their slaves for ever in Pagan darkness; or to furnish them with Mahometan instead of Christian teachers? It is a lamentable fact, that they have ascribed to Christan instruction, every crime real or imputed for which the Negro race have suffered; and have unblushingly declared, that the motive objects of the Koran, are more powerful than those of the Gospel, to induce habits of sobriety in the slave; while the Polygamy of the Arabian Impostor, is more favourable to the propagation of the species, than the Monogamy "founded in reason, loyal, just and pure" of Jesus of Nazareth.

The enmity of the West Indians to Christian Instructors of every sect and party, runs through the whole current of their history. It is to the honor of that truly amiable denomination of Christians THE FRIENDS, that their charity and liberality furnished the first instance on record of direct persecution. Their singular, and probably then unprecedented attempt, to impart their own religion to some Negroes in the Island of Barbadoes, in the year 1676, gave rise to a barbarous colonial law, whereby it was enacted that all Negroes found at any of

their Meetings, should, if they belonged to Quakers or persons present, be seized and forfeited; one half to the use of the party seizing, the other half to the public. If the Negroes did not belong to any of the persons present, they were still to be seized, and a penalty of ten pounds sterling for each Negro might be recovered by the party seizing, from any free person present at the Meeting.*

What a host of persecuted Preachers of the Gospel crowd upon the sight from that period, down to John Smith, in 1823!

Mr Stephen in his "Slavery of the British West India Colonies delineated", states it as the result of his enquiries, that "the Slave is not indebted to the State or Government under which he lives for any means of religious instruction, private or public, individual or general; and that he is prejudiced by the profane neglect of the laws in this respect towards his master, as well as by their still greater neglect towards himself." How strikingly this remark is exemplified in Demerara and Essequibo, where one Church and one Clergyman, has been thought enough for all the free inhabitants, and a population of 77,376 slaves. In Berbice there is neither Church nor Church of England Clergyman.—One Dutch Clergyman preaching and praying in the Dutch language, is the whole provision in the Colony for 25,939 souls.

To meet the spiritual wants of the population of the vast extent of territory constituting these colonies, the benevolence of the Moravian the London, the Wesleyan, and the Netherlands Missionary Societies, has prompted them to send Missionaries thither. The following is a brief account of these Missions.—

The Moravians first entered upon this field of labour: they commenced their Mission at Paramaribo in 1735; they have five Missionaries; their congregation consisted, at the end of 1822, of 755 Communicants, 138 Baptized Adults, 180 Baptized Children, in all 1073; 50 more than the preceding year. To this number may be added 70 Candidates for baptism, and 100 New People under Instruction, making a total of 1243 Negroes under the care of the Brethren, besides 100 on the estates.

The London Missionary Society commenced a Mission in Demerara in 1808. They have four Missionaries, John Smith, (the subject of the following statement) John Davies, Richard Elliott, and John Wray. Mr. and Mrs. Davies, who left in April 1822, on a visit here for the recovery of their health, returned in October, 1823. Mr. Elliott, who recently came to England, is about to return to West Coast.

It may not be improper to state that the Colony of Demerara is divided into the East and West Coasts by the Demerara river—the former, including Mahaica, being on its right bank. Mr. Elliott is stationed on the West, Mr. Smith on the East Coast, about 20 miles distant from each other.

The Insurrection which afforded the pretext for the apprehension of Mr. Smith, manifested itself first in Mahaica, the district to the eastward of Le Resouvenir where he resides. Its appearance on the

* Supposing the value of a Negro at that period to be £50, it was about half as penal at Barbadoes, to murder him, as to teach him the gospel! For as yet the wilful murder of a Negro was not felony.

Le Resouvenir estate, was, on Monday the 19th August, in consequence of an order to take into custody two Slaves belonging to an adjoining plantation, whom the Negroes of the Le Resouvenir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. On perceiving the tumult, he successfully used his endeavours to rescue the Manager from the Negroes, and used every exertion to induce them to return to their duty. Mr Smith was taken into custody under a charge of participation in the disturbance, on the evening of the 21st August, and all his papers seized. He is kept a prisoner in the Colony-house, and has, since the 24th of August, had a guard stationed over him. He was, on Monday, the 13th October, brought to trial before a *Court Martial*, which after continuing its sittings for six weeks found (as every one at all acquainted with *Colonial Justice* expected) the Prisoner *Guilty.—Death!*

Of Mr Davies's reception on his return, the Directors say, in reference to the disturbed state of Demerara, "it is gratifying to know that under the shock which the state of affairs occasioned, he had the happiness to find that *not one of the Negroes who attend his ministry took any part in the Insurrection.* He speaks of the kindness with which the Governor received him, and that he was allowed to preach as before."

The Mission Register at Le Resouvenir contained the names of 2000 persons who had professedly embraced Christianity. Its Branch Missionary Society had contributed in the year £200. The return for 1822, was as follows; Congregation 800, Baptized 320 Adults and 142 Children; Communicants 203, of whom 61 were added in the year; died 3, excluded 1 suspended 3, re-admitted 2, Marriages 14.

At Georgetown the Communicants were 210, with 14 Candidates, 192 Adults, and 105 Children had been baptized.

The Chapel and School-house in Berbice, were destroyed by fire on 22nd September; the loss is estimated at £2000: the Directors have granted £500. It had been filled with hearers: the Communicants were 40, the Scholars 102. Lieutenant Governor Beard patronizes the School and manifests an earnest desire to diffuse Christian Knowledge in the Colony. About £100 had been contributed to the Society.

The Wesleyan Missionary Society began a Mission at Demerara in 1814; they have 2 Missionaries; their members are 9 Whites, and 1207 Blacks.

The Netherlands Missionary Society sent a Missionary to the River Nickery last year. His success is not yet known.

We believe that we have stated correctly the present means of religious instruction, that are afforded the population of the extensive Colonies of Demerara, Essequibo, and Berbice. And on a review of them, who can help exclaiming "the harvest truly is plenteous but the labourers are few!" Yet few as the labourers are, and holy and exemplary as they may be in their lives and conversations, every missionary who has gone forth has carried his life in his hand. He has gone as a sheep among wolves, and no where can it be more truly said, than in the West Indies, by every faithful preacher of Christianity, "We are alway delivered unto death for Jesus' sake." The Insurrection at Barbadoes in 1816, affords ample proof of what we have just asserted. In this Insurrection 2000 Blacks suffered but the only

information that has been vouchsafed to the Public in relation to the awful event, is that the Planters ascribed the calamity entirely to the Missionaries, until it was found that at, and long prior to the disturbance there was not a Missionary on the Island! Had one been found, it is more than probable he would have been arrested, tried, found guilty, and hanged as an enemy to the peace and social order of Barbadoes.

Mr. Smith has been subject to the same hostility, but, through the good providence of our God the ends of his enemies, and the enemies of his blessed Master have been frustrated.*—The time seems to approach when the common Father of mankind will work THE GREAT DELIVERANCE on the earth—And who shall hinder it?

The London Missionary Society may take high ground with respect to their persecuted Agent. And we have no doubt but a fair and impartial consideration of his case will produce a reaction in favour of the Society, and be the means of enabling them to redouble their efforts to communicate to the most debased of our race the elevating principles of the faith of the gospel.

Newcastle upon Tyne, 16th March, 1824.

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* In the beginning of October last, and just before Mr. Smith was brought to Trial, the Methodist Chapel and Mission House with its furniture, and the Missionary SHREWSBURY'S Library were destroyed openly in the face of the sun; and, as has been stated without contradiction, the outrage was of two successive days continuation, and this in the chief town of Barbadoes, Bridge Town, the seat of the local Government which durst not interpose by military or civil force, but contented itself with issuing a proclamation, which was contemptuously parodied by the riotors "persons of the first respectability" who gloried in their shame. Shrewsbury appears to be a man of the purest and most irreproachable character, a blessing to the Island, and sent, with his wife in an advanced state of pregnancy, forced to fly for his life! The "persons of the first respectability" pursued them to St. Vincents where they had found a refuge; and but for the better feeling on that Island, they would have had again to undergo the personal suffering they had experienced at Barbadoes. With these facts before us, it becomes a curious question, how far the Riot at Bridge Town may have influenced the Governor of Demerara, General Murray's mind, himself a Planter and a Slave holder, to pause before he put in execution the sentence of the Court Martial against Mr. Smith. He possibly may have argued, that should he hang Smith, with the Barbadian Riot before his eyes, the people of England would ascribe all the mischief that befell Smith, to the same Anti Missionary Spirit which had triumphed at Bridge Town, and an enquiry by the Commons of England might be the result. If the Governor argued thus; then the destruction of the Methodist Establishment at Barbadoes, was over-ruled by HIM whose way is in the Sea, and whose path is in the great waters, to the preservation of the life of his faithful Missionary, Smith. We cannot give Governor Murray credit for having a "friendly voice" in behalf of Smith, or any other Missionary, when we remember that in 1817. he made an Official Report to Government respecting the religious improvement of his Colony and said "a great zeal will be necessary (in the Clergymen of the Establishment to be sent to the Colony) to enable them," (to do what?—to convert 77,000 Pagan Slaves? No, but) "*to make head against the* SECTARIES *they will find themselves opposed to!!*" When the Governor wrote, there were in his Colony, *two* Missionaries sent out by the London, and *two* by the Methodist Missionary Societies. The Moravians had been settled there, more than half a century before the colony fell into the hands of the British.—To MAKE HEAD AGAINST THE SECTARIES!!!

MISSIONARY CHRONICLE

FOR MARCH 1824.

LONDON MISSIONARY SOCIETY.

DEMERARA.

THE tidings of the issue of Mr. Smith's trial arrived, as had been anticipated, between the period at which it was necessary to send the last Chronicle to press, and the day of its publication. It was only possible to give a copy of the official despatch in which the intelligence was conveyed, on a separate leaf, and to attach it to the cover of the Magazine. For the sake of connexion, it is here reprinted.

Adjutant-General's Office, Head Quarters,
Georgetown, 28th November, 1823.

"The Members composing the General Court Martial, which assembled at the Colony-house on the 18th of October last, for the Trial of John Smith, of the London Missionary Society, and which continued by adjournment to the 24th of November, and whereof Lieut.-Colonel Goodman is President, will return to their duty—the nature of the proceedings being such as to render it imperative on His Excellency the Commander-in-Chief to transmit them for His Majesty's consideration and ultimate decision.

J. R. Brandt, Adjt.-General, M. F."

It is evident, that the tenor of the decision of the Court Martial was not intended to be disclosed by that communication; and the public, both in Demerara and in England, remained in uncertainty as to the precise issue of the trial. The Directors, however, were immediately informed by government, that Mr. Smith had been found Guilty, and that the sentence was confirmed by the Governor, Lieut. Gen. Murray; but that a recommendation of mercy having been given by the Court, the Governor had not thought it proper to carry the sentence into effect, until His Majesty's pleasure should be made known.

The Directors received at the same time, by a vessel which arrived at Liverpool, papers containing copies of the proceedings, with the exception, however, of two important documents, (one of which was the entire sentence of the Court), by which only they could know to what extent Mr. Smith had been declared guilty on each of the several charges (given subsequently) that had been laid against him. They were also apprized of the intention of Mr. Elliot to sail, without delay, for England, in order to afford additional information, according to the

recommendation which had been given him by the friends of Mr. Smith. Mr. Elliot arrived in London on the 13th inst.

The perusal of the voluminous documents referred to, confirmed all the fears which the Directors had entertained, of the extreme hardships which Mr. Smith had endured, and the vast difficulties to be encountered in his Defence, as well by the nature of the trial by Court Martial, as by the inevitable influence of the violent prejudices and fervid animosity which pervaded the Colony. How far these were augmented by arbitrary acts of rigour,—whatever opinion the Directors may have been led to form—they will not presume publicly to pronounce. But if the well-defined and impartial procedure of an English Court of Judicature may be taken as the rule of what a British subject has a claim to, when on trial for his life, in any part of the British dominions, then, undoubtedly, the Missionary Smith has many causes of deep complaint.

The Directors feel it to be their duty to give some of the features of this extraordinary procedure, as the impression produced by the tenor of the sentence resulting from it must necessarily be affected thereby, in the judgment of the community at large, by whom the final sentence of moral guilt or innocence will inevitably be pronounced.

The papers of Mr. Smith were seized, and his private journal—the record of those feelings of his heart which were never divulged to any man, nor intended to be—was ransacked, to find matter of public accusation; and nearly twenty of such extracts are cited in support of the charges alleged against him—conversations held at distant periods and places—acts which by the exercise of a prejudiced ingenuity only, could be made to bear on the question—passages of Scripture read by him—and texts preached from in the course of his public ministry, were all tortured to support the imputations so derived; the evidence of Negroes (taken through the medium of an interpreter), which would not have been admitted in a civil court, on an action for any trifling offence, or for property—hearsay evidence admitted and required *against* the prisoner, but peremptorily and deliberately refused, in a critical part of his defence, when resorted to *in his favour*, formed the main support of the charges; with other incongruities of procedure open to the legal eye. Add to which, the extreme length of the trial, during which the witnesses and judges were open to the influence of a community heated by the most violent prejudices, and kept in a constant state of excitement by the effusions of a press by no means disposed to impartiality and moderation.

As a justification of all that may be urged in protection of Mr. Smith's *character*, (for, through the interposition of His Majesty, his life is safe) the existence of Martial Law is alleged. But here important questions arise, which will no doubt be duly

investigated and decided upon in the proper place; how far it was justifiable to continue such law in force, so long after all the effects of the short-lived insurrection had ceased; whether its continuance were not solely for the admission of evidence and forms most unfavourable to the prisoner; and whether, after all, the evidence resorted to were legally admissible, even in a British Court Martial. These are points on which very serious doubts are entertained by persons well qualified to judge. How far the recommendation to mercy by the Court itself, might be prompted by a consciousness of the force of the above-mentioned reasons, against an unmitigated sentence, the Supreme Judge knoweth!

The Directors having stated these points of serious objection (and more might easily be found) to the proceedings on the trial, conclude that the Members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their Missionary, Smith; that they do not withdraw from him their confidence; and that they are "not ashamed of his bonds." They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties as a Missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

That these opinions are not the result of their own prepossessions, or of partial information, they have the best evidence in sentiments expressed upon the character of Mr. Smith, by one whose knowledge and integrity cannot be called into doubt,—the Rev. Chaplain of the Colony.—He bore honourable testimony on behalf of Mr. S. on his trial, and has in a private letter expressed a decided opinion as to the usefulness of Mr. Smith's instructions. An extract from this letter will be found quoted in a Resolution of the Directors on a subsequent page.

Whether it be or be not sufficient to weigh down the calumny vented in every place and under every form against Mr. S. public opinion will decide.

The causes of the insurrection, and the proceedings upon it, will, it is to be presumed, become the subject of Parliamentary inquiry; so that the public will, ere long, have less exceptionable means of forming an impartial opinion, than the Directors can be supposed to have it in their power to afford; and if propriety permitted, they would abstain from any statement of their own. Their duty will not, however, allow them to be altogether silent; and they are prompted by justice to the Society, and to the character of their Missionary, to declare their conviction, that whatever the springs and causes of that deplored revolt have been, *it was in no way caused by nor is attributable to the instruc-*

tions of Mr. Smith, or his personal influence on the minds of the Negroes.

The extracts from his Journal, standing on the proceedings of the trial, and the uniform testimony of the best informed of the negro witnesses, are of themselves sufficient to satisfy every impartial person, qualified to judge on such subjects, that his doctrines have been scriptural, and his instructions consistent with truth and soberness, and also with a due consideration of the duties which his hearers owed to their superiors, in the condition in which the will of Providence had placed them. The fact is, that the rays of truth which proceeded from the simplest opening of the Word of God, reproved the principles and practices which prevailed around; the reproof was felt, and the animosity displayed in the Colony against the truth, as dispensed not only by Missionaries, but by other faithful ministers of the Gospel, became the result. Of the happy effects produced by the Gospel on the character and conduct of many of the Negroes who attended Mr Smith's ministry, the evidence given by owners and others, elicited on the trial, are pleasing and authentic proofs; and whenever the report of the trial shall be given to the world, it will offer irrefragable proof of the force of the genuine truths of the Gospel, in humanizing the minds even of the least cultivated of men, and in controlling their passions, though excited by the strongest sense of injuries. In no West Indian insurrection before recorded (and there are not a few,) were Negroes heard to say, "We will not shed blood, for our religion forbids it;—"We will not take life away, for we cannot give it." How inconsistent with sound policy to persecute men whose labours produce, in so unfavourable a soil, such fruits as these! Mr. Smith may cease to reside in Demerara, but the records of the Colony will retain this testimony to his character, and to the beneficial influence of his labours.

In reference to this topic, it shall only be said further, that Mr. Smith, in his defence states, the four following causes, as having produced the revolt amongst the Negroes; viz.

1st. Immoderate labour.
2d. Severity of Treatment.
3d. Opposition to Religious Instruction.
4th. Withholding Instructions (of Government) concerning the Whip.

In the management of this delicate and important affair, the Directors can assure the Members of the Society that, whatever opinion may be formed of the result, their zeal has not been slack. Ever since the intelligence of the unfortunate event reached them, their endeavours have been unabated to meet the varying aspect of the case. Their correspondence and interviews with the Government have been frequent, and they have the utmost pleasure in fulfilling the duty of thankfully

acknowledging the attention paid to their many applications, it is but candid to state that Government, maintaining the official regularity of their proceedings, did not feel themselves at liberty to afford to the representations made by the Deputation on the presumed illegality of the proceedings of the Court Martial, (on which the great weight of their application, in their own judgment, rested,) that consideration which they had been led to anticipate.

The Directors would be happy if they could state their entire satisfaction in the issue of their endeavours. They entirely participate in the concern expressed by their Deputation, when constrained in their concluding interview with the Right Honourable Secretary of State for the Colonial Department, to intimate to his Lordship the measure of disappointment which their expectations had met with, in the tenor of his Lordship's communication, and their opinion, that the Directors would feel it their duty to take such further measures for obtaining the revocation of the whole sentence of the Court Martial, as they might be advised to pursue. They at the same time stated their trust, that in such case, their proceedings would be regarded, on the part of His Majesty's Government, as being only the conscientious discharge of an important duty, not merely towards their own Society, but the supporters of Christian Missions in general. The Deputation received with the highest satisfaction on that occasion from Earl Bathurst, the declaration of entire approbation of the "Instructions" given by the Directors to Mr. Smith, which had been communicated on the first arrival of the intelligence from Demerara.

The Directors have sent out instructions to the Counsel of Mr. Smith, to take steps for appealing from the sentence of the Court Martial, (if an appeal be advisable in the case, and compatible with a due regard to Mr. Smith's health,) and they will, on their own part, proceed to take such legal advice as shall point out the measures that it may be proper to adopt.

The Directors will now advert to a point which, in the opinion of some of their friends, may need an explanation, if not an apology—their abstinence from efforts to defend the Society, through the public press, from the calumnies cast upon it by the enemies of Missions. If this shall appear to any to have been a culpable silence, they have to say that it has not arisen from inattention, indifference, or timidity; but from their own judgment of what the honour of the Society and the dignity of its cause required at their hands. Conscious of their own integrity, and confident in the innocence of their Missionaries, they felt that they could calmly await the hour for effective vindication should arrive. To attempt to follow the torrent of slander in its ten thousand channels was impracticable, and they were contented to oppose to it a firm confidence in the good opinion

of their friends, and the discriminating impartiality of the British public. The false statements which were continually transmitted from the Colony, they were long kept from all means of refuting, by the conduct of the local authorities, of which they have just cause to complain. All communication from the missionaries with the Society, (their proper protectors) was, contrary to every principle of British justice, cut off: so that, till December, the Directors had no advice whatever from themselves, of their own situation, or the facts of their case. A letter addressed to the Treasurer, was taken from the person of Mr. Elliot, and though entirely inoffensive in its tenor, was arbitrarily kept back: and it was not till a copy of that letter was forwarded, after his liberation from confinement, by circuitous means, that the Directors had any information of their actual circumstances. Mr. Smith was not allowed to write to them; and although Mr Elliot entreated leave for an interview with him, after his trial, that was refused! Previous to Mr. Elliot leaving the Colony, Mr. Smith was allowed pen and ink, when he wrote to the Directors a letter which will be found in a subsequent page. From any endeavour to vindicate the Society, apart from the defence of their missionaries, they were withheld by their feelings of justice. They did not think it honourable, by a *separate* vindication of themselves, even to seem to sever their own cause from that of their missionaries; they believed that a day would arrive when the vindication of the missionaries would wipe away all the approbium thrown upon the Society through *them*; and they judged it their duty to wait with confidence and calmness till it came.

The Directors, in conclusion, beg to express their submission to the will of Divine Providence, in allowing this mysterious dispensation to happen to their Society, and that in a quarter from which they had almost uniformly received cheering accounts and testimonies of the benign effects of the Gospel, on the persons under the instructions of these missionaries. Time will, no doubt, develop the reasons of that dispensation, and the Society will submissively wait for the discovery, encouraging themselves in the hope that it will be overruled to that end, which the Directors have solely in view—the furtherance of the Gospel.

They will take this opportunity of endeavouring to remove the misapprehension which appears to be entertained by various persons interested in the West Indies, as to the object of the London Missionary Society. It is declared in the fundamental principles, adopted at the formation of the Society in 1795, that "*the sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.*" To this principle they have strictly adhered; and they with truth affirm, that they do not embrace other objects in their proceedings. It has

been supposed that they adopt the plans, and join in the measures of other Associations, formed in reference to the civil condition of the Negroes in the West Indies; but they can assure all who are interested in the question that this is not the case. The instructions given to their missionaries in the West Indies are of an uniform tenor with those to the Missionary Smith, which are before the public, and which have received the commendation of His Majesty's government. They require of their missionaries discretion and prudence, as well as zeal, in the instructions given to the slave-population, and would discountenance any missionary who violated that injunction.

The Directors respectfully offer to those interested in the West India Colonies, their assurance that nothing is aimed at by their Society, but that which is not less advantageous to the Colonists than it is beneficent towards the Negroes—the inculcation of the doctrines and duties of Christianity. In that endeavour the latter are not less insisted on than the former; and a reference to the passages of Scripture, quoted in their instructions to their missionaries in the West Indies (viz. Rom. xiii. 5. and 1 Pet. ii. 19.) will show what are their views of the *peculiar* duties of those persons who, on embracing Christianity, find themselves in the condition of slaves. A missionary of this Society in a Colony adjacent to Demerara, has explained and enforced those obligations in a Catechism prepared for the Negroes, which has received the approbation of the local authorities.

On such grounds the Directors beg leave dispassionately to oppose to the calumnies heaped upon their Society, their full conviction that it bears only the most friendly aspect to the Inhabitants of the West Indian Colonies, whether free persons or slaves; believing as they do, that Christian instruction is the surest means of obviating the dangers peculiar to the state of society within them; in as much as it it tends to control a *power* confessed to be physically irresistible, by the interposition of the *authority* of God.

To the zeal and firmness of attachment to the cause of Missions, cherished by their friends and supporters, the Directors will confidently look for countenance in this trying period of the history of their Society. The opponents of Christian efforts to disseminate the word of God by oral instruction, and by the circulation of the Scriptures (for both are involved in their censure) have embraced the unhappy events of Demerara, as means of prejudicing the public mind against those efforts, and of lessening the resources by which they are carried on. The London Missionary Society must necessarily share largely in that opposition. Its Directors trust, therefore, that having (as they hope) exculpated the Society from blame, they may confidently commend it to the Christian community at large, for that increased support which will more than repair any injury

that may by such means be done to its interests. It need not be stated, with what satisfaction the Directors will perceive, and with what gratitude they will acknowledge, such indications of the continuance of public approbation and favour, towards their Society.

It is with sincere concern, that the Directors confirm the statements formerly made by them, of the ill state of Mr. Smith's health. The only letter they have from himself (which is subsequently given) represents him in a condition of extreme weakness, and, from the nature of his disorder, much is to be feared. The Directors will, however, cherish the hope, that he will be spared to return to his native land, and will live to witness the entire removal of all prejudice excited against his character, by the calumnies cast upon it.

The Directors subjoin the Resolutions of their body, on the result of their applications to His Majesty's Government, in reference to the trial of Smith.

At a Meeting of the Directors of the London Missionary Society, held at the Mission House, in Austin Friars, on Thursday, the 19th of February 1824, and specially convened to receive the Report of the Deputation appointed to communicate with His Majesty's Government, on the case of their Missionary, the Rev. John Smith, of Demerara;

William Alers Hankey, Esq. Treasurer, in the Chair;

The Deputation reported, that the Rt. Hon. Secretary of State for the Colonial Department, had communicated to them the decision of His Majesty's Government, to remit the sentence of death against John Smith, and to direct that he be forthwith dismissed from the Colony of Demerara and Essequibo, and enter into recognizance, in the penalty of two thousand pounds, not to reside within the said United Colony, or within His Majesty's Colony of Berbice, or within any Colony or Settlement in the possession of His Majesty in the West Indies. The Deputation further reported, that this communication was accompanied by an expression of the approbation of Government with the "Instructions" given by the Directors to their said missionary, Mr. Smith, which approbation has been subsequently conveyed, in a letter from Earl Bathurst, addressed to the Treasurer; whereupon it was

Resolved, I. That the Directors of this Society have, on many occasions, received from His Majesty's Government those favours which have greatly encouraged their efforts, and that they have ever entertained towards the Government, sentiments of the sincerest gratitude and respect.

II. That they have learned, with great satisfaction, that His Majesty's Government approve of the "Instructions" given by the Directors to their said missionary, John Smith, as to the conduct to be observed by him in reference to the Slave Population, whereof the following is a copy:

Extract from the Instructions of the Directors, given to the Rev. John Smith on his going out to Demerara, dated 9th December, 1816.

"In the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves

are employed in the culture of the cotton and other tobacco plantations. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least they are jealous, lest by any mismanagment on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil; not a word must escape you, in *public* or *private*, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being 'subject not only for wrath but for conscience sake.'—Rom. xiii. 5.—1 Peter ii. 19. The Holy Gospel you preach will render the slaves who receive it the more diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry even to those gentlemen, who may have been averse to the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more.

III. That notwithstanding their deference and respect for His Majesty's Government, they have learned, with disappointment and regret, the decision come to upon the case of their Missionary Smith.

Because, 1st—They consider the reports of the insurrection at Demerara to have been greatly exaggerated as to its importance and duration, for the purpose of casting odium on the measures proposed by His Majesty's Government, and the legislature, in reference to the Slaves.

Because, 2dly—They have satisfactory reason to believe, that owing to the influence of religious instruction, the revolt was unaccompanied by the horrors usually attendant on West India Insurrections; in confirmation of which opinion, they have the assurance of a clergyman of the established Church of England in the Colony, that in his judgment, many of the Whites residing on the Plantations are indebted for the preservation of their lives, to the christian precepts of the Missionary, Mr. Smith. This assurance is contained in the following extracts from a private letter:—"I feel no hesitation in declaring, from the intimate knowledge which my most anxious enquires have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it), seeking his.

Because, 3dly—They perceive that for the insurrection in the Colony of Demerara, other causes, both remote and proximate, may be assigned, than those which the adversaries of the missionary have thought proper to allege.

Because, 4thly—They regard the whole proceedings under which their missionary, Mr. Smith, was imprisoned; his papers seized;

his communications with his friends prevented, and his trial conducted as unconstitutional; and the protraction of Martial Law, under which, contrary to the ordinary regulations of the Colony, the evidence of slaves was admitted against him, and an appeal from the sentence to the King in Council possibly precluded as oppressive.

Because, 5thly—They discover in the proceedings of the Court Martial, during a trial, not commenced for two months after the insurrection, and protracted during six weeks, many deviations from that equal justice which Britons in their native country are accustomed to enjoy.

Because, 6thly—They conclude from the evidence adduced (although evidence upon which, by the ordinary laws of the Colony, no property of the value of forty shillings would have been affected, or the guilt of a white person established for any offence,) that the missionary was not guilty of any of the charges alleged, and that the insurrection was not, either directly or indirectly, promoted by him.

IV. That although the Directors would be led by their duty and the regulations of their Society, to exclude from their protection any missionary who had actually violated their instructions, as to the conduct required to be observed by him in respect to the Slave-Population, yet they cannot withdraw their confidence and esteem from their missionary, Mr. Smith, whose innocence they see no cause to impugn; and that he be instructed (if he shall be so advised by his Counsel, and if it be expedient on due consideration of the state of his health) immediately to tender an appeal against the sentence of the Court Martial, in order that the subject may be duly investigated before the Lords of His Majesty's Privy Council, in England; and that he be assured that on his return to England, he will be assisted by the Directors to the utmost of their power, in his endeavours to establish his innocence.

V. That the Directors will, on their part, take such further measures as may be obtaining in this country the reversal of the sentence passed by the Court Martial in Demerara, against the said John Smith, as they shall be advised.

VI. That, although the Directors have long perceived with just indignation the systematic and continued attempts, by garbled extracts and calumnious reports, to prejudice the public mind against their missionary, Mr. Smith, they have abstained from all animadversions and replies; but it appears to them that justice and humanity now require that their sentiments should be publicly expressed.

VII. That the above Resolutions be signed by the Chairman; that they be inserted in the next Monthly Chronicle of the Society, and in such other channels of public intelligence as the Directors may hereafter direct.

WILLIAM ALERS HANKEY, Chairman.

COPY OF THE CHARGES AGAINST MR. SMITH.*

The following are the charges upon which Mr. Smith was tried: the clauses in italics, between the brackets, are the parts *not found*, in the sentence of the Court;

Charges preferred by order of his Excellency Sir John Murray, Lieutenant-Governor and Commander-in-Chief of the United Colony of Demerara and Essequibo, &c. against John Smith, Missionary:—

1st. For that he, the said John Smith, long previous to and up to the time of a certain revolt and rebellion, which broke out in this Colony on or about the 18th of August last past, did promote, as far as in him lay, discontent and dissatisfaction in the minds of the Negro Slaves towards their lawful masters, managers, and overseers, [*he the said John Smith thereby intending to excite the said Negroes to break out in such open revolt and rebellion against the authority of their lawful masters, managers and overseers,*] contrary to his allegiance, and against the peace of our Sovereign Lord the King, his Crown and dignity.

2. For that he, the said John Smith, having, about the 17th day of August last, and [*at divers other days and times,*] one day theretofore preceeding, advised, consulted and corresponded with a certain Negro,

* The reader's attention is particularly requested to these charges. Mr. Smith is accused of and tried for High Treason, "the highest civil crime which can be committed as a member of the community of man," according to BLACKSTONE, "and possibly commit." If in indicting for the *lowest* crime the law requires the offence to be set forth with clearness, certainty, and precision, *a fortiori* for a crime involving consequences of such a fearful aspect as High Treason. Let us look to this Indictment and examine it by this Test.—The first count charges Smith with having, previously to the alledged rebellion, "*promoted discontent and dissatisfaction* in the minds of the Negro Slaves." To do this might be injudicious it might be morally wrong, were it true; but it certainly would be no *legal* crime.—BLACKSTONE says "a crime or misdemeanor is an act committed or omitted in violation of a public law, either forbidding or commanding it."—In this count it is not alleged that these slaves were discontented with His Majesty King George, or his Government; but, "towards their lawful Masters, Managers, and Overseers," which is, certainly, no civil offence; and yet, this is one of the charges, on which a Court Martial has dared to sentence an Englishman to be hanged!

In the second count it is stated that MR. SMITH "advised, consulted, and corresponded with a certain Negro, named Quamina, *touching and concerning* a certain revolt and rebellion of the Negro Slaves, within these Colonies of Demerara and Essequibo." Can any thing be more vague, indefinite, and uncertain than this charge? MR. SMITH might be guilty of it if he advised Quamina to have nothing to do with any rebellion.—One naturally desires, to know what is meant by "a certain rebellion." Is it a rebellion of the King's subjects against the King? Or is it a rebellion of School Boys against their Master? Such a rebellion as the celebrated PERCIVAL STOCKDALE fomented and carried on against MR. RUMNEY, the late Master of the Grammar School at Alnwick, which he has so amusingly described in the memoirs of his life? If any charge was ever nugatory for uncertainty surely this charge is so.—It does not even allege that the crime was *touching and concerning a certain rebellion* of the Slaves against "their Masters, Managers, or Overseers."—Such a jargon has seldom been seen as these memorable charges, on which MR. SMITH has been condemned to suffer death!—A Youth after having had six months trial in an Attorney's office, ought to indicate more professional skill, than the Law Magi of Demerara, in this instance have shewn, or his master would be justified in returning him to his friends as totally unfit for the profession they had designed him.—Had MR. SMITH been executed on such a tissue of nonsense as this Bill of Indictment is, who can doubt, but it would have been *a most foul and atrocious Murder?*

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named Quamina, touching and concerning a certain revolt and rebellion of the Negro Slaves within these Colonies of Demerara and Essequibo; and further, after such revolt and rebellion had actually commenced and was in a course of prosecution, he, the said John Smith, did further aid and assist in such rebellion by advising, consulting, and corresponding, touching the same, with the said Negro, Quamina; to wit, on the [*19th and*] 20th of August last, he, the said John Smith, then well knowing such revolt and rebellion to be in progress, and the said Negro, Quamina, to be an insurgent engaged therein.

3. For that he, the said John Smith, on the 17th of August last past, and for a certain period of time thereto preceeding, having come to the knowledge of a certain revolt and rebellion intended to take place within the Colony, did not make known the same to the proper authorities, which revolt and rebellion did subsequently take place—to wit, on or about the 18th of August last past.

4. For that he, the said John Smith, after such revolt and rebellion had taken place, and during the existence thereof—to wit, on or about [*Tuesday and*] Wednesday, the [*19th and*] 20th of August, now last past, was at Plantation Le Resouvenir, in presence of, and held communication with Quamina, a negro of Plantation Success: he, the said John Smith, then well knowing the said Quamina to be an insurgent engaged therein, and that he, the said John Smith, did not use his utmost endeavour to suppress the same [*by securing or detaining the said insurgent Quamina as a prisoner, or*] by giving information to the proper authorities, or otherwise; but on the contrary, permitting the said insurgent Quamina, to go at large and depart [*without attempting to seize him, and*] without giving any information respecting him, to the proper authorities, against the peace of our Sovereign Lord the King, his crown and dignity, and against the laws in force in this Colony, and in defiance of the proclamation of martial law, issued by his Excellency the Lieut. Governor.

Letter of Mrs. Smith, addressed to the Secretary.

Demerara, December 4th, 1823.

Rev. and dear Sir,—You have no doubt heard of the trouble which has befallen Mr. Smith and myself, and the temporary ruin of the missionary cause in this Colony, in consequence of the revolt of the negroes on the East Coast. You would have been fully informed by Mr. S. of every thing relative to the Mission, had not the severe nature of his imprisonment precluded the possibility of his writing to any one. The reason I have not written to you before is, that I myself have been but a few days liberated from a rigorous imprisonment of thirteen weeks with him.*

On the 21st of August, the third day after the revolt, Mr. Smith commenced a letter to you, in which he intended to point out the real causes of the revolt; but before he could finish it, we were in a forcible, and brutal manner, taken away from our house by the militia. This fragment, and likewise a letter to Mr. Mercer, which Mr. S. could not

* It was stated in the Missionary Chronicle for January, that Mrs. S. was "not detained as a prisoner." It appears, however, from subsequent information, as well as from her own language, that she regarded herself as detained in that character. Ed.

sena to him (or rather copies of them, the originals not being in my possession), I shall forward to you by the first opportunity, as they contain several facts illustrative of the causes of the revolt. It is impossible to detail the innumerable grievances to which the slaves generally were, (and for ought I know to the contrary still are) subject. But it was their religion that in general occasioned them the most vexatious treatment. There was no redress for them. The Burgher officers of the district were noted for their aversion to the religious instruction of the slaves. At length, towards the latter end of last May, a communication was made by the Governor, through the Burgher officers, to the planters and to the slaves, requiring that the latter must obtain a written pass of their masters every time they came to chapel. This was a rare boon to many of the planters, but a great mortification to their slaves, and a great impediment in the way of their instruction. About six weeks after this, *i. e.* the beginning of July, the slaves got information that some instructions had been sent out by the Government for their benefit. This information, it appears, originated with the Governor himself. It seems he freely conversed with gentlemen on the subject in the hearing of one of his servants, who immediately communicated it to the son of one of our deacons.* They received an idea that they were to be made free, either in whole or in part. From all we have learned, the latter notion was most general. Hearing nothing of the affair from the authorities, on the 18th of August they revolted.

Many of the planters, I think I may say the colonists generally, apprehended that the religious instruction of the slaves was incompatible with their condition in life, and that as soon as they became a little enlightened, they would revolt; and many of them believed or pretended, that the real object of missionary instructions was, by instilling into their minds principles of insubordination, to make them revolt; and, though the proximate and chief cause of the revolt was evidently of a political nature, yet that was overlooked, and religion was substituted in its stead.

It is alleged that most of the people that attended our chapel were engaged in it. That many of them were implicated is, I am sorry to say, too true. From the nature of things it was hardly possible that it should have been otherwise. It is further said, that the plot was

* It appears that the slave to whom the communication was made by the Governor's servant, respecting the instructions received from England (to which allusion is made in a former part of the above letter), belonged to *Plantation Success*, an estate immediately contiguous to that on which Mr. Smith's chapel stands. The information thus communicated, gradually became known to the negroes on that and all the adjoining plantations, who learning generally, that the instructions in question contained, to use their own language, "*something good for them*," and not receiving from the proper quarter any distinct explanation of the benefit intended, began to suspect that it was the design of their masters to withhold the boon from them. This suspicion acting, as was the fact, on the minds of a portion of the slave-population, smarting under *peculiar hardships*, and impatient for the removal of their grievances, caused them at length to resort to such means as to *them* appeared necessary for obtaining what they called "their rights." But that the intelligence respecting the instructions from England, should have been, in the *first* instance, communicated to the negroes on an estate contiguous to Mr. Smith's chapel, and that the minds of the negroes in that neighbourhood should have been previously in a state of violent irritation from the hardships they endured, were both of

* See Mr. Smith's Letter to the Secretary.

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formed by men that attended the Chapel, and that one of our deacons was a ringleader.

From all we can learn from the evidence on Mr. Smith's trial, it appears the plot was laid by two negroes, named Jack and Paris. Jack was the son of Quamina, (one of the deacons in question) and he was the person to whom the Governer's servant made the communications concerning the instructions from England. Jack was a dissolute, gay, young man, very irregular in his attendance at the chapel. Religion, it is to be feared, he had none. Paris was head-captain to the plantation to which he belonged, and had he been disposed to attend the chapel, it was out of his power to do so, at least nineteen Sundays out of twenty. His work was to take plantains to town to sell on Sunday. I do not suppose he attended the chapel more than once a year.

As to Quamina being a ringleader, all we know about it is from the evidence on Mr. Smith's trial. Several contradictory things are said concerning him by some negroes, (Bristol and Seaton) whose consistencies have been made manifest. But Mr. John Stewart, his manager, says on oath, "I did not see Quamina do any thing improper; he was keeping the rest of the people back from hurting me." And Dr. M'Turk, a bitter enemy to Mr. Smith, says also on oath, "When Quamina was shot in the bush, he was not armed." Hence it does not appear, from the evidence, that he was any thing more than a ringleader, although he was shot and gibbetted. All we know, however, of this matter, is from the evidence produced on Mr. Smith's trial, which is already forwarded to the society.

While the negroes belonging to the Resouvenir were in the act of rising, Mr. S. endeavoured to persuade them to desist from their purpose, and asked them what they wanted. They behaved to him with considerable rudeness (though not with violence),† and they told him it would be good for him to go to his house, that they were not going to hurt any person, but they would have their rights. We remained at quiet in our house, until the afternoon of the third day after the revolt, when we were forcible taken from it, under a pretence, firstly that Mr. Smith disobeyed the orders of a captain commanding in the district, by refusing to enrol himself in the militia, and then directly afterwards another was alledged, namely, that our remaining in our house could not be accounted for on any other principle than that of our being a party to the revolt.

Having us both in close confinement, the legal authorities and the planters set to work with all their might to rake together something in the shape of evidence to condemn us. They examined scores, I believe I might say hundreds, of persons; and after near seven weeks labour, in this way, they preferred against Mr. S. those serious charges which they supported by the evidence you see.

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them circumstances, so far as the present question is concerned, *purely of an accidental nature*, will sufficiently account for the disturbances taken place in *that particular part of the Colony*, without either involving the slightest imputation on the character of Mr. Smith, or subtracting, in the smallest degree, from the beneficial effects of his labours. This explanation it is hoped will enable our readers fully to understand the particular sentences in the letter of Mr. Smith, to which the present note is appended. Ed.

† It was stated by us in the Chronicle for January, that the Negroes on Le Resouvenir treated Mr. Smith with violence. So we were then informed; but it now appears not to have been the case. Ed.

How the Court Martial could justify a conviction on such evidence, must, I think, be a wonder to every unprejudiced person. But the verdict of a Court Martial is decided by the majority of its members; several of the members of this Court were much prejudiced against Mr. S., two of them at least, could not refrain from shewing their ill-will towards him on the trial. Here, at present, almost all are prejudiced against Mr. Smith, from the highest to the lowest.

His journal seems to have caused a great deal of enmity against him. It contains many reflections on the evils and iniquity of slavery; and some remarks on the opposition made by the authorities here, to the instruction of the slaves. Most, if not all, the passages of this nature were read by the Judge Advocate, as evidence against Mr. S. on his trial; but they were not satisfied with this, the journal was accessible to many, probably to all the Judge Advocate's friends. Many persons read it, and during the trial it was handed about amongst the members in open court every day.

I have mentioned the name of the Rev. Mr. Austin, and it would be base ingratitude in me not to state to the Directors, that this worthy minister has, in spite of all opposition, from nearly the commencement of this persecution, stood up as a warm friend for Mr. Smith. He is a minister of the English Church in George Town, and chaplain to the garrison. At an early period, perhaps the first week after the revolt, Mr. Austin was appointed a member of a Committee of Inquiry, a great part of whose business it was to investigate Mr. Smith's conduct. He became thoroughly convinced of Mr. Smith's innocence, and undauntedly avowed his belief. Mr. S. never saw him, to his knowledge, until he appeared as a witness for him on the Court Martial. He now visits Mr. Smith in the prison.

I cannot omit to mention also with feelings of gratitude, how devoted the Rev. Mr. Elliot has been to the interest of Mr. S. Every thing that brotherly sympathy could suggest, or expense or labour could accomplish, he has cheerfully done, and I believe will do. I trust you will, ere long see him in England.

I would tell you, Sir, of the circumstances of the most material witnesses brought against Mr. S.; of the manifest partiality of the Court Martial, of the difficulties thrown in the way of Mr. Smith's counsel, and of the opposition made by the court to Mr. S. in conducting his defence; but I feel that I am incompetent to go into the detail. I must, therefore, close this letter, earnestly entreating that the Directors will use every exertion in behalf of Mr. Smith, whose greatest crime was his devotedness to the object of his mission.

I am, Sir,

Your's most respectfully,

(Signed) JANE SMITH.

Letter of Rev. John Smith, addressed to the Secretary.

Colony Jail, Demerara, December 12, 1824.

Rev. and Dear Sir,—You will have heard, ere this comes to hand, of the trouble that has befallen me, and of the desolated state of the Demerara Mission, both which are occasioned by the revolt of the Negroes on the East Coast. Of my own personal sufferings I shall say nothing further, than that the close and solitary nature of my imprisonment, with the disease under which I labour and have laboured for

more than twelve months, have pressed very heavily upon me. I have, however, much consolation from the consideration of my innocence of the crimes with which I have been charged, and of which I now stand convicted.

I am bold to affirm, that I never gave utterance to any thing that could make the slaves dissatisfied with their condition of life. Indeed, I could have had no motive for so doing. I refer you to the evidence for the prosecution, by which it is attempted to be proved that I endeavoured, for a long time, to drive them to revolt,—with this observation, that the witnesses brought forward to prove the charge, were prisoners, on account of the revolt, under the power and authority of the Fiscal, who was the Judge Advocate on my trial, and who can order Negroes to be flogged without any previous trial. What they have stated that bears on the charge is either wholly false or grossly misrepresented. I would earnestly recommend you to endeavour to get a sight, if possible, of the Judge Advocates concluding remarks on the evidence, as that document will give you a greater insight into the principles of my persecutors, and of the motives by which they were actuated, than any thing I can say. Perhaps Earl Bathurst will, on proper application being made to him, favour the Society, or rather the Directors, or their Solicitor with a sight of it.* There it is laid down, apparently as a fundamental principle, that no one has any right to propagate doctrines that are opposed to the established usages and customs of the country where he resides; and that I had done this by reprobating as sinful the conduct of such of the Christian Negroes as spent their Sabbaths in voluntary labour, and going to market. Their, going to market, it is to be observed occupies the whole day.

I was determined to exonerate the Society from all blame, whatever might be the result of the trial in regard to me. I therefore laid over my instructions from the Directors, to form part of the proceedings of the Court Martial. Many of the Colonists have even roundly asserted, that the Society and its Missionaries were in alliance with the African Institution, and that our chief object was, under the mask of religion, the emancipation of the Slaves. But having examined all my letters and papers, and found nothing to support their suspicions, it is to be hoped they will henceforth be silent on that subject.

For the last twelve or eighteen months previous to the revolt, the Negroes attended the chapel in such numbers as alarmed, it seems, some of the planters, or rather, I suppose, aroused their enmity against God, at seeing religion prosper. Some of them gave orders that none of their Slaves should leave their respective plantations on a Sunday without a written pass; it was, of course, a matter of option with the planters whether he would give them passes. Those who insisted on this regulation would not give passes, or at most would give them to a very few. The Negroes, it appears, came to chapel without them; they were punished (flogged and put in the stocks till their wounds were healed); they complained, they were punished again. Then came out the Governor's Circular, recommending the planters not to allow the Slaves to attend chapel without passes. A copy of this circular is forwarded to the Directors. The Negroes said, and I believe

* On application, His Lordship kindly granted the Treasurer a Copy of this document.—Ed.

truly said, that an attempt was made *to put down their religion*. (See Rev. Mr. Austin's evidence for the Defence.) A few weeks after this, the Negroes got information that the Governor had received some instructions from England beneficial to them. About six weeks had elapsed when the Slaves, impatient for the benefit of those instructions, broke out into revolt. These I imagine to be the principal causes of the revolt, namely, the persecutions they suffered on account of their religion, and the withholding from them all information concerning the instructions from Government. There were other causes, arising from their being overworked, and ill-treated in general. Redress, according to their account, they could not obtain. This they stated to Lieut. Colonel Leahey, as one cause of their dissatisfaction. "When," says the Lieut. Colonel in his evidence, stating what the Slaves told him in a body, "When they complained" (of being made to work on a Sunday, and punished for going to chapel,) "to Dr. M'Turk, they were told it was the Government's order; when they complained to Mr. Spenser, they were told it was the Fiscal's order." None of these causes suited the Colonists, I was therefore dragged in as the main cause; and notwithstanding the Negroes say, if they had kept to what they were taught by me, they never would have acted as they did; yet because two or three of them who were deeply concerned in the revolt, chose to pervert and misrepresent what I had said to them about working on Sundays, it is therefore settled, in the judgment of the people here, that the revolt is to be attributed to me. It is worthy of remark, that *none of the Negroes who gave testimony against me, were punished*. This of course, I learn from others. I should have added, that Dr. M'Turk and Mr. Spenser are the Burgher officers of the East Coast, and are both avowed enemies to the instruction of the Slaves.

I trust the Directors will seriously consider the hardship of my case, and make every effort on my behalf.

I must not omit to mention the kindness of the Rev. W. S. Austin. I am under under the greatest obligations to him; and I doubt not when the Directors are informed of the conduct of this excellent Clergyman, they will feel that they owe him at least a respectful acknowledgment of his kindness to me, and of his zeal in my cause.

I have been two days writing this, and now feel so ill that I must come to a close. I am satisfied that I am at the Lord's hand; and there I wish to be. O, my dear Sir, pray for me.

I remain, your obedient Servant,

(Signed) JOHN SMITH.

Extract from a Letter of Wm. Arindell, Esq. of Demerara, Mr. Smith's Counsel, addressed to Mrs. Smith, after the proceedings of the Court Martial were closed.

"It is almost presumptuous in me to differ from the sentence of a Court, but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any Minister, of any Sect whatever, to have shown a more faithful attention to his sacred duties, than he has been proved, by the evidence on his trial to have done."

J. CLARK, PRINTER, NEWCASTLE.